DOCUMENT RESUME

ED 243 630 RC 014 747

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TITLE Grandmothers, Mothers, and Daughters: Intergenerational Attitude Transference among Rural Women.
INSTITUTION Chadron State Coll., Nebr.
PUB DATE 30 Oct 80
GRANT 802-22-000-2104-252
NOTE 84p.
PUB TYPE Reports - Research/Technical (143)

EDRS PRICE MF01/PC04 Plus Postage.
DESCRIPTORS *Age Differences; *Attitude Change; Attitudes; Comparative Analysis; Daughters; Family (Sociological Unit); *Family Influence; *Females; Grandparents; Mothers; Parent Child Relationship; Parent Role; Religion; *Rural Population; Self Concept; Sex Role
IDENTIFIERS *Intergenerational Attitude Transference; Male Female Relationship; Nebraska (Dawes County)

ABSTRACT

To determine whether social forces have changed the attitudes of rural women or whether the cohesiveness of the rural family unit produces such strong attitudinal transference that attitudes do not change, researchers studied the attitudes of three generations of women in Dawes County, Nebraska. The study was distinctive because it covered more than two generations, focused on same-sex attitude linkages, involved a rural population rather than students, and was conducted in a rural area. Eighty sets of grandmothers, mothers, and daughters responded to a pre-tested questionnaire concerning four attitude areas: male/female relationships, religion, parenting, and self-concept and self-potential. While the highest area of attitudinal transference in the study was religion, not all attitudes transferred so strongly. Major differences appeared in the areas of attitudes towards male/female relationships (perhaps because of media, educational, or other social forces) and parenting (perhaps due to the acceptance of children as individuals in their own right and the acceptance of parents as helpers instead of authority figures). No major differences appeared in the area of self-concept. Strong attitudinal transference occurred among protestant, conservative, close-knit families. (SB)

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GRANDMOTHERS, MOTHERS, AND DAUGHTERS: INTERGENERATIONAL ATTITUDE TRANSFERENCE AMONG RURAL WOMEN

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Research Project Funded
By Chadron State College
Research Institute
Grant Number 802 22 000 2104 252

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October 30, 1980

RC014742

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I. Introduction

Most of us are exposed daily to media displays of changing roles and attitudes of women. We hear and read about The Women's Movement, Equal Rights Amendment and women entering professions once traditionally exclusively for men. We take notice of men sharing household tasks, responsibilities of child-rearing, and other traditional "women's work." The forces of social change - how have they affected rural women's attitudes? This paper presents an overview of an attitudinal research project designed to answer this question.

"Grandmothers, Mothers, and Daughters: Intergenerational Attitude Transference Among Rural Women" was funded by the Chadron State College Research Institute. The study was conducted in Dawes County, Nebraska and designed to ascertain the nature of attitude transference/change among three generations of rural women.

This study is distinctive from other intergenerational research in the following areas:

1) Most intergenerational studies have been two generational rather than three, hence three generational research is a relatively unworked field.

2) Of the three generational studies found, only two, Kirkpatrick and Kalish, looked at same-sex attitudinal linkages. Cross-sex studies show lower correlations of attitudinal transference than same-sex studies. Kirkpatrick's study is dated relative to the 1930's. Kalish's study is more recent (1972), but has limitations because of the sample used--university student's families in urban California.

3) Most intergenerational studies were conducted using university students and their families which is a limited population. Research in this field then could be biased toward higher educated upper-middle class families.

4) All studies were conducted in urban settings. From our research, rural intergenerational families have not been studied. In light of the social cohesion factor outlined in the literature review (Aldous and Hill, 1964; Durkheim, 1951) it could be expected that the possible greater social cohesion of rural families could enhance intergenerational attitudinal transference.

Hence, this is a unique study examining a timely question - have rural women's attitudes changed due to the forces of social change or does the cohesiveness of the rural family unit produce such strong attitudinal transference that attitudes do not change? If change has occurred, in what areas? This study looks at attitudes toward's religion, parenting, male/female roles and self-potential/self concept. The area of self-potential/self concept has particular emphasis because if indeed women's attitudes about themselves and their place in the world is changing, it opens new doors for things a woman can do. It then becomes especially important for women to see themselves as having skills and potential to meet the expanding world she may find herself in.

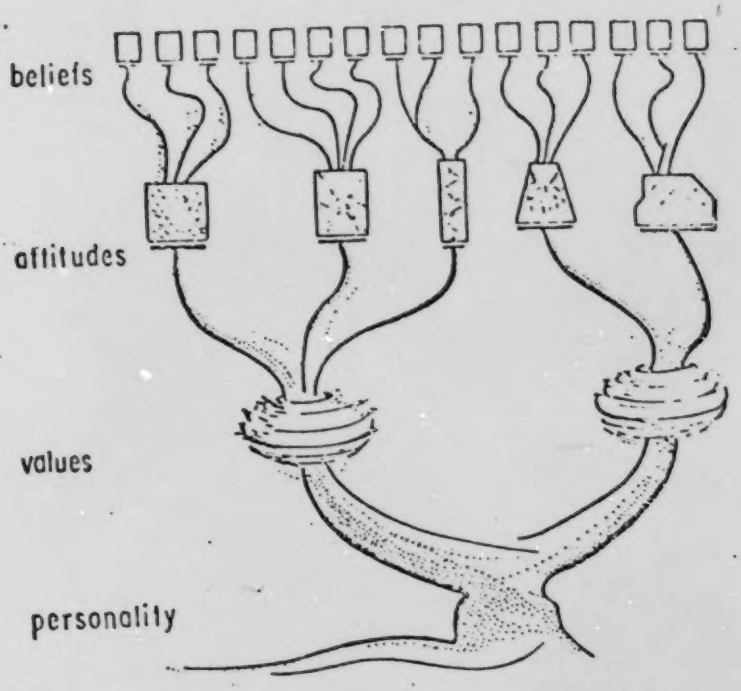
II. Review of Literature

I. Values/Attitudes/Self-Concept

Values are the foundation for attitudes and therefore, have significance to the study of attitude transference. Value socialization may be the mode of transmitting desirable behavior from generation to generation. "Continuity from generation to generation is essential for the maintenance of group life" (Aldous and Hill, 1964). The family has been, and may be today, the chief socialization factor of youth. However, the influence of the peer group, television and schools are given increasing importance in socialization theory as important determinants of value orientation. Hence, the significance of family value and attitude transference has been debated and qualified by theorists today. (Hill, 1970, Bengtson, 1975).

Values (Bengtson, 1975) are conceptions of desirable ends which serve as actions, they are assumed to be patterned and organized. Values are not static, however, they are at the core of an individuals belief and action system and therefore are significant in understanding motivation and behavior. Values arise from the experiences of coping with daily life. What factor influences values most? Bengtson (1975) states, "The family serves as an important mediating link in selecting or orienting the child to the multiple reference groups to which he or she can turn for value development in a pluralistic society."

Thurner (1973) found significant value congruence between middle-aged adults and high school students in their ranking of seven desirable ends. This again documents the strong familial influence on value development.



Values are the foundation for attitudes.

Oppenheim, Abraham. Questionnaire Design and Attitude Measurement. Page 110

As noted previously, values are the foundation for attitudes. Remmers, (1954) defines attitudes as "the way individuals and groups feel about the various aspects of their world" and goes on to conclude that attitudes are more determinative of behavior than mere cognitive understanding of this world. Remmers maintains that when we are involved in measuring attitudes we are actually measuring opinions--opinions are expressed attitudes.

Attitudes are relatively consistant as noted in Kretch and Crutchfield's (1948) definition, "Attitudes are an enduring organization of motivational, emotional, perceptual and cognitive processes with respect to some aspect of the individual's world." J. P. Chaplin (1975) also upholds the consistancy of attitudes in the following definition, "they are relatively stable and enduring predisposition to behave or react in a certain way towards persons, objects, institutions, issues."

Attitudes, like values, are affected by life experiences. The family transmits attitudes to offspring. Pratto (1972) states that "parents unconsciously try to teach their own attitudes to their children even when these parents have attitudes which are viewed as deviant." Children, through role-modeling, develop attitudes similar to their parents.

If attitudes do change as a person becomes older, there are several theories commonly ascribed to Fisher (1948). (1) People's attitudes resist change--hence, what was once considered liberal thinking in a person's youth becomes conservative thinking in old age. (2) Differences in social and economic conditions which produce stakes in the status quo instead of social ideals. (3) Attitudes change as a result of maturation (ie: Erickson 1955), and ego development.

Fisher (1948) relates that "unchanging attitudes are those which have remained out of inertia, never having been opposed. In other words, circumstances that could change attitudes have not been frequently encountered. She goes on to maintain that "the establishment of attitudes cannot be separated from the interiorization of a set of conceptions of the environment, or "reality" which becomes stabilized and persists, since few people are close enough to sources of education or ideas to be struck forcibly by the significance of economic and political events.

A particular attitude this study is interested in is self-concept. Girod (1973) maintains that self concept is definitely an attitude, "the attitude towards one's own skills, abilities and potential." Self-concept deals with how a person views the relationship between self and the world. Some of these attitudes toward self are held strongly, others not so strongly.

Girod also maintains that people develop a self-concept related to their cultural heritage. G. H. Mead (1934) also upholds this contention. He states "the self exists only in relation to the selves of the other members of the social group and the structure of self reflects or expresses the general behavior pattern of the social group to which it belongs."

In addition, Durkheim's (1951) social cohesion factor correlates similarities between generational linkages with the degree of interaction among persons. Hence, the greater the social cohesion, the more influence on attitudes. One of these attitudes is women's ideas about self and self-potential.

II. Women's Attitudes

An important aspect in the literature review conducted was the information relating to attitudes of women in society. We found little information on rural women's attitudes because most studies were conducted in urban areas.

However, some of the general attitudinal statements may have an impact on our research.

Our research is concerned with women's self-perception and attitudes towards other women. In Janice Porter Gump's "Sex Role Attitudes and Psychological Well-Being" she concludes that "ego strength may be negatively related to the adoption of the traditional female sex-role." Her study, as well as ours, looks at the sex-role attitudinal changes that may or may not have occurred in young women as a result of the contemporary women's movement.

Using a Fand self-oriented/other oriented instrument (see table following) she drew several conclusions: (1) the self-oriented women were significantly younger than other respondents. (2) Self-oriented women less often selected "finding a spouse" as a goal they strive for. (3) More purposeful, resourceful women are less traditional in sex-role orientation.

In regards to our research, this may have implications as far as determining self-perception and changes in attitudes regarding sex-roles.

TABLE 1

FAND INVENTORY FACTORS AND FACTOR ITEMS

Factors	Factor Loadings
Factor I: Identity Derived Through Traditional Roles	
1. No matter how successful a woman may be in utilizing her intelligence and creativity, she can never know true happiness unless she marries and has a family.	.72
2. For a woman it is marriage which will give her her sense of identity, a respected place in society.	.69
3. A woman can make no greater contribution to society than the successful rearing of normal, well-adjusted children.	.68
4. Obligations incurred in being a wife and mother would give me a sense of importance nothing else could.	.60
5. Marriage--more than anything else that can happen to me--will make me certain of who I am, of what direction my life is taking.	.53
Factor II: Woman's Role is Submissive	
1. A woman should refrain from being too competitive with men and keep her peace rather than show a man he is wrong.	.72
2. I would make more concessions to my husband's wishes than I would expect him to make to mine.	.60
3. I would like to marry a man I could really look up to.	.57
4. I don't hold with the old-fashioned idea of being submissive to a man.	-.54
5. I believe that a wife's opinion should have exactly the same bearing upon important family decisions as the husband's.	-.52
Factor III: Need for Individualistic Achievement and Satisfactions	
1. If I would have to give up my education and get a job so that my husband would be able to continue his education I would feel envious and resentful that he should be doing . . . things I've always wanted to do.	.64
2. . . . hard for me to give up the satisfactions I get out of achieving things--doing well in an exam--to be in a house all day, cooking and cleaning.	.62
3. Even though women have most of the same privileges as do men, they really aren't as free to pursue their interests and self-development as men are.	.57
4. I become irritated when I must interrupt my activities to do something for someone else.	.48

TABLE 1 (CONTINUED)

FAND INVENTORY FACTORS AND FACTOR ITEMS

Factors	Factor Loadings
Factor IV: Home Oriented, Duty to Children Stressed	
1. A woman who works cannot possibly be as good a mother as the one who stays at home, even though the child may go to school.	.73
2. A working mother can establish just as strong and secure a relationship with her children as can a stay-at-home mother.	-.71
Factor V: Traditional Role Implies Some Relinquising of Needs for Personal Fulfillment	
1. I am not sure that the joys of motherhood make up for the sacrifices.	.74
2. I believe there is a conflict between fulfilling oneself as a wife and mother and fulfilling oneself as an individual.	.59
3. I am capable of putting myself in the background and working with zest for a person I admire.	-.43
Factor VI: Sense of Autonomy and Heightened Independence	
1. I am more concerned with my personal development that I am with the approval of other people.	.72
2. I sometimes feel that I must do everything myself, that I can accept nothing from others.	.68
3. I would rather not marry than sacrifice some of my essential beliefs and ideals in order to adjust to another person.	.52
Factor VII: Family Inadequate to Completely Fulfill Needs	
1. Having children is important to me but I must have some area of work apart from my family in which I can find personal fulfillment.	.70
2. . . . a capable and trained woman has an obligation to society to use that training in a job, even if she has a family.	.57

Note--Factors I, II, and IV reflect Other-Orientation; Factors III, V, VI, and VII reflect Self-Orientation.

In attempting to define and determine female attitudes Harrison Gough's Identifying Psychological Femininity was examined. Using the items listed in the following table he suggests a number of factors which may be characteristic of psychological femininity. He maintains that the emphasis is on "clean, white collar work, an acceptance of certain conventional feminine roles, and a rejection of certain conventionally masculine roles."

IDENTIFYING PSYCHOLOGICAL FEMININITY

TABLE 1

Items Included in the Femininity Scale

1. I want to be an important person in the community. (False)
2. I'm not the type to be a political leader. (True)
3. When someone talks against certain groups or nationalities, I always speak up against such talk even though it makes me unpopular. (True)
4. I like mechanics magazines. (False)
5. I think I would like the work of a librarian. (True)
6. I'm pretty sure I know how we can settle the international problems we face today. (False)
7. I would never feel right if I thought I wasn't doing my share of the hard work of any group I belonged to. (True)
8. People seem naturally to turn to me when decisions have to be made. (True)
9. I must admit I feel sort of scared when I move to a strange place. (True)
10. I like to go to parties and other affairs where there is lots of loud fun. (False)
11. If I were a reporter I would like very much to report news of the theater. (True)
12. I would like to be a nurse. (True)
13. It is hard for me to "bawl out" someone who is not doing his job properly. (True)
14. If I get too much change in a store I always give it back. (True)
15. I very much like hunting. (False)
16. Some of my family have habits that bother and annoy me very much. (True)
17. I would like to be a soldier. (False)
18. I think I could do better than most of the present politicians if I were in office. (False)
19. I like to be with a crowd who plays jokes on one another. (False)
20. It is hard for me to start a conversation with strangers. (False)
21. I often get feelings like crawling, burning, tingling, or "going to sleep" in different parts of my body. (True)
22. I hate to have to rush when working. (True)
23. In school I was sometimes sent to the principal for cutting up. (False)
24. I think I would like the work of a building contractor. (False)
25. When I work at something I like to read and study about it. (False)
26. I think that I am stricter about right and wrong than most people. (False)
27. I am somewhat afraid of the dark. (True)
28. I am very slow in making up my mind. (False)
29. I am hardly ever bothered by a skin condition, such as athlete's foot, rash, etc. (True)
30. I like to boast about my achievements every now and then. (False)
31. Sometimes I cross the street just to avoid meeting someone. (True)
32. I would do almost anything on a dare. (True)
33. I think I would like to drive a racing car. (False)
34. I must admit that I enjoy playing practical jokes on people. (False)
35. I always tried to make the best school grades that I could. (True)

(Continued on following page)

TABLE 1--Continued

36. I am inclined to take things hard. (True)
37. At times I feel like picking a fist fight with someone. (False)
38. I am apt to hide my feelings in some things, to the point that people may hurt me without their knowing about it. (True)
39. Sometimes I have the same dream over and over. (True)
40. The thought of being in an automobile accident is very frightening to me. (True)
41. The average person is not able to appreciate art and music very well. (False)
42. I prefer a shower to a bath tub. (False)
43. I am often a little uneasy about handling knives and other sharp-bladed instruments. (True)
44. Sometimes I feel that I am about to go to pieces. (True)
45. I like adventure stories better than romantic stories. (False)
46. I like to be in many social activities. (True)
47. I was hardly ever spanked or whipped as a child. (True)
48. I think I would like the work of a garage mechanic. (False)
49. A windstorm terrifies me. (True)
50. I get excited very easily. (True)
51. I become quite irritated when I see someone spit on the sidewalk. (True)
52. I think I would like the work of a dress designer. (True)
53. I have a certain talent for understanding the other person, and for sympathizing with his problems. (True)
54. It makes me very nervous when I get blamed for making a mistake. (True)
55. I often get disgusted with myself. (True)
56. I always like to keep my things neat and tidy and in good order. (True)
57. I think I would like the work of a clerk in a large department store. (True)
58. I get very tense and anxious when I think other people are disapproving of me. (True)

Two other studies on women's attitudes were reviewed; Fowler and Vande Riet's "Women, Today and Yesterday: An Examination of the Feminist Personality" and Hjelle and Butterfield's "Self Actualization and Women's Attitudes Toward Their Roles in Contemporary Society." The latter study polled two groups of college-age females, 20 liberal and 20 conservative (based on Spence and Helmreich Attitude Towards Women Scale) to ascertain their self-perceptions.

Shostrom's Personal Orientation Inventory was utilized to assess values associated with self-actualization. The results of the study indicate that "women professing liberal, pro-feminist attitudes are more self-actualized than women endorsing traditional social role attitudes."

Fowler and Vande Riet's survey of 63 women using the Adjective checklist also found significant attitudinal differences between feminist and "institutionalized" women. In areas of autonomy, agression, self-confidence, and dominance, feminist women had higher scores while scoring lower in affiliative needs and deference.

Perhaps the most significant study on women we examined was Margaret Leidig's study on Feminist/Anti-Feminist attitudes (1976). Using a variety of instruments (Miskimin's Self Goal Other Survey, the Attitudes Toward Women Scale by Helmreich and Spence, and Leidig's own instrument) she correlates attitudinal differences between women designated as feminist or anti-feminist.

The implications of Leidig's research for this project entail the use of attitudinal scales as well as her use of a self-concept scale (MSGO) to look at women's attitudes toward themselves.

III. Intergenerational Studies--General

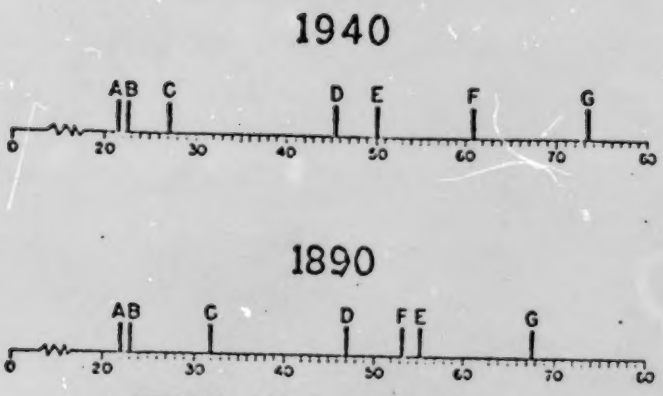
In conducting this literature review it was found that most intergenerational research was limited to two generations and surveyed both sexes. We

found several significant two generational pieces of research that have a direct bearing on our research. Most of these articles looked at the family's influence on their children.

"The Family Cycle" by Paul Glick describes a number of significant stages of a family. This study (See table on following page) looks at the changes in family composition and variations in family lifestyles. The main point of this study for our research are the variations we must keep in mind in comparing characteristics of families in two or more social classes.

Fisher's lengthy study entitled Relationships Among Family Members (1948) also confirms some of Kirkpatrick's findings in the area of mother-daughter relationships. Her findings show maternal influence on attitudes of daughters to be very significant especially in the areas of religious and moral attitudes.

FIG. 1 - STAGES OF THE FAMILY CYCLE IN THE U.S.



CODE	STAGE
A	MARRIAGE
B	BIRTH OF FIRST CHILD
C	BIRTH OF LAST CHILD
D	MARRIAGE OF FIRST CHILD
E	MARRIAGE OF LAST CHILD
F	DEATH OF HUSBAND, IF FIRST
G	DEATH OF WIFE, IF LAST

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Fisher maintains that when intergenerational differences exist, the cause must be due to changing pressures from the social environment or a change in the total pattern of that environment. She maintains that if changes in attitudes do occur between intrafamilial generations it is a result of increased responsibility along with a change of status that may occur as people age.

Fisher concludes that the resistance of religious and moral attitudes to change may be due to early consolidation. In addition, religious and moral institutions tend to be strong formations in the presence of confusing changes and are reinforced more strongly than other attitudes. This correlates with Fisher's conclusions about religious and moral attitudes being more strongly transferred within families.

A two generation study concerning females was conducted by Robert Bell and Jack Buerkle (1961). In their "Mother and Daughter Attitudes to Premarital Sexual Behavior" they reach the following conclusions:

> 1. The attitudes of daughters toward the importance of premarital virginity may be like those of their mothers until they have spent some time in college and have reached their adult years.
> 2. Around age 20 there emerges sharp differences between mothers and daughters in regard to premarital sexual attitudes. Behavioral studies indicate that it is at this point that sexual activity is greatly intensified. Perhaps because it is at this age that college girls are entering engagement. A suggested pattern is that the college girl of 20 or 21 years of age, in her junior or senior year and engaged, has a strong "liberal" pattern toward premarital sexual behavior and attitudes.
> 3. The responses of the college educated mothers raise some interesting questions. The "liberality" of the college girl as to premarital sexual behavior and attitudes may be a temporary phenomenon. It is possible that later in her life the daughter may be as "conservative" as her mother, when her attitudinal rationales are not related to herself, but to her own daughter. It is therefore possible that the "sexual emancipation" of the college girl exists only for a short period of time, centering around her own engagement.
> 4. The findings in this study indicate that premarital sexual behavior provides one of the greatest potential ares of mother-daughter conflict. Because this is such an emotionally laden area of human behavior the differences in orientation take on great intensity. This may be even more upsetting to those mothers who remember their own "liberality" as coeds. The Kinsey data indicates that the mothers' college years behaviorally were far from being "conservative."

5. Certainly the behavior and attitudes of college girls indicate patterns of thinking quite different from the traditional norms. Many of them seem to have altered the traditional notion of being a virgin when you marry to being a virgin when you reach engagement.

The importance of this study is that, along with Fisher, their research implies attitudes remain similar unless changed by an outside factor (ie: college in this research).

"Intergenerational Family Relationships and Social Role Changes in Middle Age" by Marvin Sussman points out that intergenerational family continuity is a more important factor than social class in affecting changes in social roles when children leave home.

Pratto's study of two generations of Catholics makes the following conclusions about intra-familial attitude transference:

(1) In a large family, it is more likely that the parents and their adolescents will disagree with each other than in smaller families.

(2) The higher the social position of the family, the greater the success the parents have in transmitting their attitudes to their children.

(3) The higher the educational levels of the parents, the greater the probability of observing attitude agreement.

(4) The greater the control parents maintain over their adolescent children, the more likely the adolescent will reject the attitudes held by his/her parents.

Pratto also notes the significance of parochial school influence on enhancing parental religious attitudes on their offspring.

Another two generation study we identified in our literature search was Shaw and White's "The Relationship Between Child-Parent Identification and Academic Underachievement" (1965). Parental and child self-perceptions were measured with the results implying strong correlations between like perceptions rated by mothers and daughters. Female achievers perceived themselves

as significantly more similar to their mothers than their fathers. The achieving females and their mothers tended to agree closely on their self-perceptions.

IV. Intergenerational Studies Specific to Three Generations

The purpose of the research in Bengston and Lovejoy's (1973) "Values, Personality and Social Structure: An Intergenerational Analysis" was to explore value orientations in terms of status, age and sex. They collected data on 2,044 individuals who were members of three-generation families. The subjects were analyzed in terms of two value dimensions: materialism/humanism and individual/institutional orientations.

A unique aspect of this research was the use of the "Index of Social Age Status" instead of chronological age as an indicator of where persons fit into the life cycle. The five indicators follow:

(1) marital status: never married; currently married; divorced or widowed (scores of 0, 1, 2 were assigned, respectively);

(2) parental status: no children; dependent children under 12 years; dependent children under 18; children "launched" and independent (scores 0-3);

(3) educational status: presently in school; education completed (scores of 0, 1);

(4) job status: not yet entered into workforce; working full-time; decrease in occupational status from when children were in teens; and retired (scores 0-3);

(5) economic dependency: dependent on an older generation; independent; dependent on a younger generation (scores of 0-2).

The results of their study indicated that there existed age-related value differences among the subjects surveyed in regard to individual/institutional orientation. However, in the materialism/humanism orientation, value transmission between generations of families definitely are similar. Bengtson and

Lovejoy attempt to explain the age differences in individual/institutional values through differences in maturational levels and cohort-historical factors.

One of their conclusions is that "differences may be less than the current generation gap" warrants; and they may be related to cohort-historical rather than aging or maturational factors. Bengtson (1973).

In a later article Generational Family Effects in Value Socialization (1975) Bengtson reduced his study of 256 three generational families. He again attends to the issue of, to what extent is there similarity or contrast with intergenerational members of a family and members of differing age groups regardless of family relatedness?

Employing three statistical techniques (factor analysis, regressions and analysis of variance) he reached the following conclusions:

> "The evidence in general points to considerable value similarity between generations. Most important in terms of theory is the fact that each of the three generational groups demonstrated the same underlying dimensions in the operationalization of values (seen in the factorial invariance across generations). Second, although there was a statistically significant difference in the location of the generational groups along these dimensions, the variance explained by generation membership was not large. Third, within-cohort variability was substantial; the distribution of each generation overlaps the others. The proposition of a "great gap" in values between generations cannot, therefore, be supported." Bengtson (1975)

He goes on to say that "the family serves as an important mediating link in selecting an orienting the child to multiple reference groups to which he or she can turn for value development in a pluralistic society . . . by the same token generalizations concerning family influence on the development of values should be made with caution: Similarity between parent and youth reflects their commonality of social location rather than direct transmission." (Bengtson, 1975)

Payne, Summers and Stewart's "Value Differences Across Three Generations" discribed the results of a survey of 95 students (male and female), their parents and grandparents. The study examined value similarities and differences in regard to conventional morality, personal failure, embarrassment, and social irresponsibility. Each person made judgments about a variety of behaviors on a seven point scale. The findings show differences in values in all areas except personal failure.

The major restriction of this study is that the sample was limited to university students which could bias the results. As noted in Bell and Buerkle's (1961) study people's attitudes while attending college may temporarily change.

There are three significant studies which related the most closely with our research purposes; Kalish and Johnson's "Value Similarities and Differences in Three Generations of Women," Kirkpatrick's "A Comparison of Generations in Regard to Attitudes Toward Feminism," and Aldous and Hill's "Social Cohesion, Lineage Type and Intergenerational Transmission."

Kirkpatrick (1933) assumes that an individual's attitudinal status may be thought of as the proportion of a total pattern of issues which a person is inclined to accept. In his comparison of three generations of women he attempts to (1) quantitatively index possible social trends in feminist attitudes, (2) compare sex and generational differences in attitude and most significantly for our purposes, he (3) compares attitudes of parents and children in reference to transmission and moulding of attitudes in children.

Kirkpatrick utilizes the "Belief-Pattern Scale for Measuring Attitudes Toward Feminism" as outlined in the article "Content of a Scale for Measuring Attitudes Towards Feminism." Kirkpatrick (1933).

Initially his study appeared to reveal a higher score for students when compared with parents, however, Kirkpatrick then looks at the possibility that this higher score on attitudes towards Feminism may be due to higher educational status, rather than social trends. In fact, Kirkpatrick's study revealed that "there is no significant tendency for the younger generation to be more Feministic in their attitudes than their parents of the same sex when the educational factor is held constant."

In regard to parental influence on attitude formation his study shows (see tables 15 and 16) a substantial tendency toward higher mother-child correlation compared with father-child correlation with father-son correlations lowest and mother-daughter correlations highest.

CLIFFORD KIRKPATRICK

TABLE 15

PARENT-CHILD CORRELATIONS OF FA SCORES FOR MINNESOTA AND TEMPLE UNIVERSITY STUDENTS

Variables	No. of cases	Coefficient of correlation
Mother Score-Daughter Score	135	+.38 S.E. .07
Mother Score-Son Score	90	+.34 S.E. .09
Father Score-Daughter Score	115	+.17 S.E. .07
Father Score-Son Score	84	+.07 S.E. .11

TABLE 16

CORRELATION OF FA SCORES OF SPRING-QUARTER UNIVERSITY OF MINNESOTA STUDENTS AND THE FA SCORES OF PARENTS

Variables	No. of cases	Coefficient of correlation
Mother Score-Daughter Score	107	+.39 S.E. .08
Mother Score-Son Score	58	+.21 S.E. .12
Father Score-Daughter Score	93	+.09 S.E. .10
Father Score-Son Score	59	-.10 S.E. .12

Kirkpatrick hypothesizes that the correlations among parent and child may have to do with childhood intimacy with parent(s). However, he finds that in feminist attitudes, equal intimacy with both parents is associated with a more feministic and less patriarchal family tradition. He maintains that this may result from a more flexible and more personal process of attitude formation rather than the stern domination of an authoritarian patriarchy.

Another study directly related to his research is Kalish and Johnson's "Value Similarities and Differences in Three Generations of Women." This study consisted of a 53 intergenerational sample of women responding to a Likert-type questionnaire consisting of six scales: political-social values, religiosity, attitudes toward students, attitudes toward ones own aging, attitudes toward old people and attitudes toward death.

The significant results of this study were that the correlation between family members evidenced the similarity of values. The values of daughters and grandmothers more highly correlated than values of mothers and grandmothers.

The third significant study relating to our research was Aldous and Hill's "Social Cohesion, Lineage Type and Intergenerational Transmission." (1964). This research was conducted at the University of Minnesota and provides evidence for the theory that cultural transmission through the family is greater in same-sex than in cross-sex linkages. They attribute this to social cohesiveness between same sex parents. As seen in table on following page the all-female linkages are highest in correlations.

INTERGENERATIONAL TRANSMISSION

A COMPARISON OF THE EXTENT OF INTERGENERATIONAL CONTINUITY BY SAME-SEX AND CROSS-SEX LINEAGE TYPES FOR SEVEN SELECTED VARIABLES

Class of Variable	Type I	Type II	Type III	Type IV	
	Grandfather-Father-Son	Grandmother-Mother-Daughter	Grandfather-Father-Daughter	Grandmother-Mother-Son	All Lineages
	% Continuity 3 Generations N=15	% Continuity 3 Generations N=32	% Continuity 3 Generations N=21	% Continuity 3 Generations N=20	% Continuity 3 Generations
Affiliation					
Religious Affiliation	53 (8)	69 (22)	62 (13)	65 (13)	64 (56)
Marital Interaction					
Role Task Specialization[a]	29 (4)	38 (12)	28 (5)	40 (8)	34 (29)
Role Task Conventionality[b]	31 (4)	25 (8)	11 (2)	25 (5)	23 (19)
Achievement					
Occupation, Husband	47 (7)	25 (8)	38 (8)	25 (5)	32 (28)
Educational Level	20 (3)	12 (4)	38 (8)	15 (3)	20 (18)

[a]There were 14 cases in the Type I lineage and 18 in the Type III lineage for this variable.

[b]There were 13 cases in the Type I lineage and 18 in the Type III lineage for this variable.

This literature review presents data and information relevant to our research of the transference of attitudes among familial members. If some research has already taken place on attitude transference, why should we have more research in this area? "Grandmothers, Mothers, and Daughters: Attitude Transference Among Rural Women" is distinctive from other intergenerational studies in a variety of areas. First of all, most intergenerational studies have been two generational rather than three, hence, three generational research is a relatively unworked field. Secondly, of the three generational studies found, only two, Kirkpatrick and Kalish, looked at same-sex attitudinal linkages. Cross-sex linkages show lower correlations of attitudinal transference than same-sex studies. Thirdly, Kirkpatrick's study is outdated (1930's) as many other generational studies are. The fourth reason this research is unique is that most generational studies have been conducted in urban settings. In addition, most research was conducted using university students which could bias the research toward higher educated upper-middle class families.

The following pages of this report present some of the information gathered from a study of three generational, rural, families and their same-sex attitudinal linkages in the 1980's.

III. QUESTIONNAIRE DESIGN

(Grandmothers, Mothers, and Daughters: Intergenerational Attitude Transference Among Rural Women)

The instrument used was a Likert-type attitudinal scale of statements designed to determine attitudes towards parenting, women, religion, self concept, self-potential and male/female relationships. Following the attitudinal section of the instrument is a self concept/self-potential scale. Respondents placed themselves on a continium in a variety of skill and ability areas. This was designed to assess the individual's self concept - the attitude towards one's own skills, abilities and potential.

A number of demographic questions preceeded the attitudinal inventory: age, education, income, occupation, marital status, religion, number of children and political stance. Participants were asked how they spend their leisure time, how often they attend church and if they worked while raising children. Questions on frequency of contact with the mother and the maternal grandmother were included, as well as the type of contact (i.e., telephone, person to person, letters, and other means). The above data would give us a clue to the social cohesion factor of the families (See Appendix A, pgs. 1-5).

Each respondent was asked to rank their past and present relationship with their mother and grandmother (i.e., up until the time you moved out of your parents' household, how would you categorize your relationship with your mother?--See Appendix A, pg. 9 for rankings).

Another facet of the instrument was the participants' identification of view most like their grandmothers and mothers. This listing was then to be compared with the attitudinal scale of the questionnaire. (Appendix A, pg. 6).

Two pretests were conducted before the final questionnaire was distributed to the participants in this study. The respondents in these pretests were not among those sampled in the final study.

IV. POPULATION SELECTION

Dawes County is in the Pine Ridge area of northwest Nebraska. The residents (pop. 10,000) are relatively immobile with many of the local folk being the descendents of original settlers of the area. This is unquestionably a rural area with cattle ranching and farming the major industries. In addition, this county is relatively isolated from urban centers. Denver, the closest metropolitan area, is 300 miles from the county line.

Participants in the study are from this area and were recruited through a variety o methods. Media advertisements, church contacts, club announcements, and word of mouth were the most effective techniques. Contacting older residents of the county was especially helpful in locating three generation families.

All participants were contacted by phone to determine if they would be willing to answer the questionnairre. The telephone contact person gave them a brief summary of the project, the date the questionnairre would be sent and the deadline date for return. The telephone contact also stressed our committment to the confidential nature of the study. We also emphasized the importance of refraining from discussing the questionnairre with the other members of the family participating in the project. (See Appendix B).

One hundred five (105) sets of grandmothers, mothers and daughters agreed to participate in the project. The final returns of the questionnairres produced eighty (80) complete sets.

There was some overlapping from scale to scale in that there were duplications or similarities in the questions asked. The grandmother set felt that the questions on feminism did not pertain to them. The majority of the women answered all intimate and personal questions dealing with their sexuality and did not voice any objections, nor were they offended.

In response to the results obtained from the pre-test the instruments are being revised, questions and sections are being omitted and the design of the Miskimins Scale has been clarified and printed with much larger type.

The second pre-test was given to twelve women, four in each generational age category. The instrument was the final revised attitudinal scale with a revised self concept/self-potential scale. Many of the problems noted by the respondents in the first pre-test had been eliminated. The major response to the instrument was that it was time consuming. We therefore eliminated some statements and questions to reduce the time required for completion of the questionnaire.

V. Pre-Tests

The first pre-test was carried out in the Dawes County area utilizing the following instruments:

1) Traditional Family Ideology Scale
   (Levinson and Hoffman, 1955)

2) Attitudes Toward Women
   (Spence and Helmreich, 1972)

3) Miskimin's Self-Goal Other Discrepancy Scale
   (Miskimins, 1967)

4) Liedig's Life-Style Questionnaire
   (Kiedig)

All instruments were printed in their entirety with no revisions.

Twelve women were selected in the three generation age categories, with ages ranging from 23 to 83 years old. The women were asked to note their age, time taken to complete each questionnaire and any remarks they had about individual questions or the questionnaire in general. The purpose was to learn the individual and cumulative administration time and to reveal confusing and/or offensive questions that may exist.

Results:

1) Administration time ranged from 45 minutes to 2½ hours, with the average time approximately 1½ hours.

2) The print of the Miskimins and Liedig instruments was much too small to be read by the "grandmother age set."

3) The design of the Miskimins Scale was confusing due mainly to the abbreviations. (i.e., SC, GSC, and PRO)

4) The design of the Liedig questionnaire was confusing and tedious because of the "if yes..." style.

Some felt the wording was ambiguous or vague. Many felt there were not enough response categories nor alternatives and that they were being forced into answers that did not express their true feeling.

VI. Data and Preliminary Analysis

The following section of this paper will present the data on attitude similarity/dissimilarity and on self concept/self-potential of the respondents. In addition, information on characteristics of family sets in which attitudinal transference was strongest will be presented.

The four pages immediately following will give the percentage of agreement and disagreement between the generational groups. (The percent of no response is not listed, see Appendix B for raw data.)

For purposes of clarification the useage of the following words in the context of this paper are defined as:

Population - entire sample of persons involved in this study

Generational group - all persons of the same generation regardless of relation (i.e., all grandmothers, all mothers, and all daughters.)

Family set - related along the maternal line (i.e., a grandmother, mother and daughter).

Three Generation Study
of
Rural Nebraska Women

			Agree	Disagree
1.	I believe that heaven and hell exist after life.	GM -	91%	3%
		M -	91	5
		D -	95	5
2.	The unwed mother is morally a greater failure than the unwed father.	GM -	29%	63%
		M -	23	78
		D -	10	91
3.	I am competent for many jobs.	GM -	59%	25%
		M -	90	10
		D -	92	5
4.	If a man and woman are equally qualified for a job, the family man should be hired before the single woman.	GM -	72%	20%
		M -	78	22
		D -	54	46
5.	A religious upbringing is an important part of child rearing.	GM -	90%	5%
		M -	96	3
		D -	91	9
6.	Most women improve their looks wearing make-up.	GM -	81%	14%
		M -	89	11
		D -	84	16
7.	I have potential to be competent for many jobs.	GM -	54%	32%
		M -	81	9
		D -	97	1
8.	Women are more emotional than men and therefore think less clearly.	GM -	48%	44%
		M -	44	56
		D -	29	70
9.	A mother should place her children's needs before her own.	GM -	81%	14%
		M -	75	24
		D -	76	24
10.	I see myself as successful in life.	GM -	86%	5%
		M -	92	8
		D -	91	8
11.	I believe a woman should honor and obey her husband.	GM -	67%	24%
		M -	75	22
		D -	77	23
12.	If qualified, I would like to see the next member of the U.S. Supreme Court be a woman.	GM -	61%	30%
		M -	59	37
		D -	73	24
13.	I would prefer to work with women rather than men.	GM -	59%	32%
		M -	41	56
		D -	34	66

14.	Once a child has entered elementary school it is alright to challenge a parent's decision.	GM -	28%	48%
		M -	32	67
		D -	19	80
15.	It is up to children to earn the trust of their parents.	GM -	82%	13%
		M -	70	28
		D -	57	43
16.	I am a creative and original person.	GM -	62%	25%
		M -	85	15
		D -	82	15
17.	I believe women to be generally less sexual and passionate than men.	GM -	52%	37%
		M -	41	58
		D -	24	73
18.	I do not see a need for the Equal Rights Amendment.	GM -	56%	35%
		M -	52	37
		D -	32	65
19.	A woman's job is to support her husband in his work.	GM -	80%	11%
		M -	86	14
		D -	63	33
20.	I see myself as having the potential to be successful in life.	GM -	76%	10%
		M -	92	6
		D -	96	1
21.	I receive more emotional support from men than women.	GM -	28%	61%
		M -	37	61
		D -	43	54
22.	Women live under unfair social and legal restrictions.	GM -	41%	47%
		M -	38	61
		D -	46	52
23.	I have the potential to be a creative and original person.	GM -	56%	41%
		M -	89	11
		D -	91	6
24.	Some equality in marriage is a good thing, but the husband should have the main say-so.	GM -	59%	29%
		M -	51	49
		D -	49	48
25.	I am an intelligent person.	GM -	77%	8%
		M -	94	5
		D -	95	3
26.	It is alright for a woman to break a date with a woman in order to spend time with a man.	GM -	33%	59%
		M -	16	78
		D -	33	65
27.	I feel more attractive when I wear make-up.	GM -	65%	24%
		M -	73	25
		D -	85	14

28.	Much of my strength comes from believing in God.	GM -	90%	4%
		M -	96	3
		D -	86	11
29.	Women can run most businesses as well as men.	GM -	71%	23%
		M -	75	25
		D -	84	14
30.	It is a reflection on a husband's manhood if his wife works.	GM -	22%	70%
		M -	19	81
		D -	19	86
31.	Women have an easier life than men.	GM -	18%	73%
		M -	19	77
		D -	19	76
32.	Making mistakes is an important part of learning.	GM -	90%	4%
		M -	90	8
		D -	94	3
33.	I have the potential to be an intelligent person.	GM -	72%	10%
		M -	91	1
		D -	94	1
34.	A well behaved child is a sign of successful parenting.	GM -	78%	11%
		M -	75	22
		D -	72	23
35.	Children will lose respect for their parents if the parents admit to making mistakes.	GM -	25%	65%
		M -	5	91
		D -	9	86
36.	A woman who does not shave her body hair (legs, underarms) is not well-groomed.	GM -	49%	39%
		M -	67	29
		D -	72	24
37.	I feel uncomfortable with myself if I do not attend church regularly - at least once a month.	GM -	70%	22%
		M -	65	32
		D -	56	39
38.	It is natural for women to compete for male attention.	GM -	67%	19%
		M -	68	25
		D -	81	14
39.	I handle personal problems well.	GM -	75%	15%
		M -	90	6
		D -	77	19
40.	A parent needs to earn a child's respect and trust.	GM -	91%	4%
		M -	89	8
		D -	80	16
41.	Religion has had a significant effect on my present day values.	GM -	87%	5%
		M -	89	8
		D -	86	9

42.	A woman does not raise her voice when angry.	GM -	42%	48%
		M -	16	77
		D -	14	81
43.	A woman who chooses to be a housewife and mother may also be a feminist.	GM -	42%	48%
		M -	16	77
		D -	14	81
44.	It is natural for the man to be the protector and the woman to be the protected one.	GM -	86%	10%
		M -	80	16
		D -	76	19
45.	A man can understand me as well as another woman.	GM -	72%	19%
		M -	67	29
		D -	68	27
46.	I have the potential to handle personal problems well.	GM -	82%	6%
		M -	87	10
		D -	90	6
47.	I would feel comfortable with a female boss.	GM -	80%	8%
		M -	89	8
		D -	86	11
48.	Children deserve the respect of their parents.	GM -	87%	5%
		M -	92	5
		D -	92	5
49.	I would not marry a person whose religious beliefs were not similar to mine.	GM -	48%	42%
		M -	49	48
		D -	49	47
50.	A working mother cannot have as close a relationship with her child as a full-time homemaker.	GM -	59%	33%
		M -	32	65
		D -	39	58

Attitude Transferance and Attitude Diversity

The responses to the attitudinal scale by generational group reflect some differences and some similarities. The attitudes involving religion were the most similar and attitudes towards women's role most dissimilar. The following statements had the greatest diversity among generational groupings:

			% Agree	% Disagree
(Women's attitudes towards women)	The unwed mother is morally a greater failure than the unwed father.	GM -	29	63
		M -	23	10
		D -	19	91
	If a man and woman are equally qualified for a job, the family man should be hired before the single woman.	GM -	72	20
		M -	78	22
		D -	54	46
	Women are more emotional than men and therefore think less clearly.	GM -	48	44
		M -	44	56
		D -	29	70
	I would prefer to work with women rather than men.	GM -	59	32
		M -	41	56
		D -	34	66
	I believe women to be generally less sexual and passionate than men.	GM -	52	37
		M -	41	58
		D -	24	73
	I do not see a need for the Equal Rights Amendment.	GM -	56	35
		M -	52	37
		D -	32	65
	A woman's job is to support her husband in his work.	GM -	80	11
		M -	86	14
		D -	63	33
	Some equality in marriage is a good thing, but the husband sould have the main say-so.	GM -	59	29
		M -	51	49
		D -	49	48
	A woman does not raise her voice when angry.	GM -	42	48
		M -	16	77
		D -	14	81

			% Agree	% Disagree
(Parenting)	Once a child has entered elementary school it is alright to challenge a parent's decision.	GM -	28	48
		M -	32	67
		D -	19	80
	It is up to children to earn the trust of their parents.	GM -	82	13
		M -	70	28
		D -	57	43
	Children will lose respect for their parents if the parents admit to making mistakes.	GM -	25	65
		M -	5	91
		D -	9	86
	A working mother cannot have as close a relationship with her child as a full-time homemaker.	GM -	59	33
		M -	32	65
		D -	39	58
(Self-Concept/ Self-Potential)	I am competent for many jobs	GM -	59	25
		M -	90	10
		D -	92	5
	I have potential to be competent for many jobs.	GM -	54	32
		M -	81	9
		D -	97	1
	I have the potential to be a creative and original person.	GM -	56	41
		M -	89	11
		D -	91	6

The following statements had the most <u>agreement</u> among the generations:

(Religion)	I believe that heaven and hell exist after life.	GM -	91	3
		M -	91	5
		D -	95	5
	A religious upbringing is an important part of child rearing.	GM -	90	5
		M -	96	3
		D -	91	9
	Much of my strength comes from believing in God.	GM -	90	4
		M -	96	3
		D -	86	11
	Religion has had a significant effect on my present day values.	GM -	87	5
		M -	89	8
		D -	86	9
	I would not marry a person whose religious beliefs were not similar to mine.	GM -	48	42
		M -	49	48
		D -	49	47

			% Agree	% Disagree
(Male/Female)	Most women improve their looks wearing make-up.	GM -	81	14
		M -	89	11
		D -	84	16
	Women have an easier life than men.	GM -	18	73
		M -	19	77
		D -	19	76
	I would feel comfortable with a female boss.	GM -	80	8
		M -	89	8
		D -	86	11
(Self-Concept/ Self-Potential)	I see myself as successful in life	GM -	86	5
		M -	92	8
		D -	91	8
	I have the potential to handle personal problems well.	GM -	82	6
		M -	87	10
		D -	90	6
(Parenting)	Making mistakes is an important part of learning.	GM -	90	4
		M -	90	8
		D -	94	3
	Children deserve the respect of their parents.	GM -	87	5
		M -	92	5
		D -	92	5

There were several statements in which daughters and grandmothers had more similarity of attitudes, for example:

	It is alright for a woman to break a date with a woman in order to spend time with a man.	GM -	33	59
		M -	16	78
		D -	33	65
	Women live under unfair social and legal restrictions.	GM -	41	47
		M -	38	61
		D -	46	52

Women's Attitudes Towards Women/Men

The greatest contrasts among the attitudes of the generational groups and family sets were in the area of male/female roles and relationships. At the same time, it is interesting that there were three statements where there was strong transference of attitude:

		% Agree	% Disagree
#11	I believe a woman should honor and obey her husband.	GM - 67 M - 75 D - 77	24 22 23
#12	If qualified, I would like to see the next member of the U.S. Supreme Court be a woman.	GM - 61 M - 59 D - 73	30 37 24
#22	Women live under unfair social and legal restrictions.	GM - 41 M - 38 D - 46	47 61 52

The daughters tended to agree more strongly with what might be called feminist perspectives on male/female roles. For example: "Women are more emotional than men and therefore think less clearly" - 29% of daughters agreed while 48% of grandmothers agreed.

It appears that there has been some change in attitudes towards male/female roles in the areas outside of the home (i.e., employment) - #4 "If a man and woman are equally qualified for a job, the family man should be hired before the single woman." (GM - 72%, M - 78%, D - 54% Agree).

However, in the home arena attitudes have changed little. For example, in the statement "I believe a woman should honor and obey her husband" there was 67%-77% agreement in all generational groups. In response to the statement "Some equality in marriage is a good thing, but the husband should have the main say-so," there was a 49%-59% agreement.

Another interesting aspect of the male/female relationship attitudes were the responses to statement #22 - "Women live under unfair social and legal restrictions." Nearly one-half of women in all generations felt this was true. However, when answer-

ing question #18 - "I do not see a need for the Equal Rights Amendment," over one-half of the women agreed there was no need.

Religion

Inter-generational attitudes towards statements concerning religion were by far the most similar in this attitudinal study. In the demographic data on religion, 46 sets of families had the same religious orientation, 33 sets had one or more family members with different religious preference. It is interesting to note, that in spite of some differences in religious preference, the individual family members attitudes about religion were very similar. This category then has the highest area of attitudinal transference among all areas studied in this research.

Parenting

Attitudes appear to have changed regarding acceptance of children as unique individuals with the right to be respected. In statement #15 - trusting a child - 82% of grandmothers felt children should earn trust from their parents while 70% of mothers and daughters felt children must earn trust.

Another interesting aspect of parenting that appears to be changing is the attitude of the "superior, all-knowing parent" who can never make a mistake, least of all admit it. In #35 "Children will lose the respect for their parents if the parents admit to making mistakes" - 25% of grandmothers agreed while only five percent of mothers agreed and nine percent of daughters.

Another apparent change in parenting attitudes is that "A working mother cannot have as close a relationship with her child as a full-time homemaker." Over half (59%) of grandmothers felt this was true while only 32% of mothers and 39% of daughters agreed.

Self-Potential & Self Concept

Most respondents placed themselves in the neutral position (#3 on the scale) to high ratings (#1 and #2 on the scale). Our interest is in the designation of the areas where women have low self concept/self-potential.

Hence, the following listing is the percent of low ratings (4 and 5 on self concept/self-potential scale) for each generation:

1. Attractive	Grandmothers	13%
	Mothers	13%
	Daughters	8%
2. Intelligent	Grandmothers	9%
	Mothers	9%
	Daughters	13%
3. Creative and Original	Grandmothers	19%
	Mothers	28%
	Daughters	23%
4. Successful in Life	Grandmothers	9%
	Mothers	10%
	Daughters	13%
5. Competent for Many Jobs	Grandmothers	24%
	Mothers	16%
	Daughters	13%
6. Friendly	Grandmothers	3%
	Mothers	4%
	Daughters	3%
7. Responsible	Grandmothers	8%
	Mothers	1%
	Daughters	6%
8. Socially at Ease	Grandmothers	14%
	Mothers	23%
	Daughters	20%
9. Happy	Grandmothers	0%
	Mothers	9%
	Daughters	9%
10. Calm	Grandmothers	11%
	Mothers	10%
	Daughters	9%

11.	Self-Confident	Grandmothers	8%
		Mothers	13%
		Daughters	11%
12.	Handle Personal Problems	Grandmothers	13%
		Mothers	6%
		Daughters	10%
13.	Sensitive	Grandmothers	0%
		Mothers	9%
		Daughters	0%
14.	Assertive	Grandmothers	18%
		Mothers	16%
		Daughters	19%
15.	Independent	Grandmothers	5%
		Mothers	6%
		Daughters	9%
16.	Leader	Grandmothers	23%
		Mothers	23%
		Daughters	29%

From this listing we see that daughters have rated themselves higher in the "attractive" area, only eight percent see themselves as relatively unattractive while thirteen percent of grandmothers and mothers see themselves as attractive.

This could be the result of society's overemphasis on youth, and looking young as an attractiveness indicator.

Grandmothers and mothers have fewer low ratings on "intelligence" than daughters (nine percent for grandmothers and mothers contrasted with thirteen percent for daughters). However, the daughters see themselves as having potential to be intelligent, perhaps age again is the underlying reason for the younger generations low rating. Perhaps there is some degree of confidence that comes with age (i.e., wisdom comes with age). This might also explain #11 "self-confidence" in which daughters and mothers rated themselves lower than grandmothers. In addition, #16 "leader", grandmothers and mothers saw themselves on the higher end of the spectrum than daughters.

In addition, more grandmothers rated themselves as "successful in life" and "happy" than mothers or daughters. In fact, not a single grandmother placed herself

on the lower end of the happiness scale, while nine percent of both mothers and daughters rated themselves relatively unhappy.

Grandmothers are also more "socially at ease" although the percent of low ratings is quite high. Fourteen percent of grandmothers are not very socially at ease, while mothers and daughters rated themselves at twenty three percent and twenty percent respectively.

The category grandmothers had the lowest self concept/self-potential rating was #5 "competent for many jobs". Twenty four percent of grandmothers rated themselves low while mothers and daughters had rated themselves better - thirteen percent of daughters and sixteen percent of mothers felt they were relatively incompetent for many jobs.

In the areas of "creative and original," there were many in each generation placing themselves on the lower end of the scale. Nearly one-quarter of grandmothers saw themselves as relatively uncreative while over one-quarter of mothers and daughters rated themselves low, 28% and 23% respectively.

Mothers were most self confident in the areas of "responsible" and ability to "handle personal problems." They also had fewer low ratings in being assertive. Only one percent of mothers placed themselves low on the responsibilty continuum while eight percent of grandmothers and six percent of daughters see themselves as relatively less responsible.

Mothers rated lowest in "sensitivity" and "socially at ease." While not a single grandmother or daughter rated themselves as somewhat insensitive, nine percent of mothers felt they were not very sensitive. In addition, mothers feel least "socially at ease" of the three generations with twenty-three percent of them ranking themselves on the lower end of the scale.

Most of the respondents view themselves as independent. However, daughters see themselves as relatively more dependent than mothers and grandmothers (GM - five percent, M - six percent, D - nine percent). This higher rating may be due to some daughters still living with her parent(s) or financially dependent on her family if she is attend-

ing some form of higher education.

The categories all three generations had the lowest ratings were in the areas of "assertive" and "leader". Over one-quarter of these women view themselves as having very little leadership potential. In a society where men have traditionally been the leaders this is not very surprising. What is surprising is that daughters rated themselves lowest. Twenty nine percent see themselves as having little leadership ability. After examining the attitudinal scale in which daughters rated higher on some feminist issues, one might expect a change in attitude regarding leadership potential as well. However, perhaps the daughters changing attitudes toward male/female roles has not extended into the area of leadership and assertion.

The categories of "friendly" and "sensitive" were the areas in which the three generations had most confidence. Zero percent of grandmothers and daughters felt they were insensitive and only three percent felt they were relatively unfriendly. Women have traditionally been seen as being friendly and sensitive - it is <u>expected</u> that we be friendly and sensitive. Hence, most of the women in this study have lived up to these expectations - "be nice." In contrast women have been told they are <u>too</u> sensitive and emotional to be leaders and hence, the low level of self-confidence exhibited in this area.

Working Women and Relationship With Daughters

In the attitudinal scale was the statement "A working mother cannot have as close a relationship with her child as a full-time homemaker." There was strong disagreement between the generational groups on this attitude:

	% Agree	% Disagree	% No Response
Grandmothers	59	32	9
Mothers	32	65	3
Daughters	39	58	3

It is interesting to note that from comparing the number of mothers and grandmothers that have worked and the ratings of closeness of relationship with their daughters there is no reason to believe that "a working mother cannot have as close a relationship with her child as a full-time homemaker."

For example, in looking at the relationship between mothers and daughters whose attitudinal transference was highest, approximately one-half of the family sets, the following information was found: of 39 mothers, 24 worked full or part-time while raising their children and 15 mothers did not work. The daughters of the 24 working mothers rated their past and present relationship with their mothers as:

14 - comfortable confiding in her about <u>most</u> things.

10 - comfortable confiding in her about <u>some</u> things.

Of the 15 women who did not work, their daughters categorized their relationship as:

10 - comfortable confiding in her about <u>most</u> things.

3 - comfortable confiding in her about <u>some</u> things.

2 - distant

Hence, the family sets where the attitudes were most strongly transferred - there were working mothers who had very close and close relationships with their daughters. Perhaps the quality of time spent is the true determinant of a relationship.

Some Characteristics of Family Sets in Which Strong Attitudinal Transference Exists

Religion - Politics - Income - Education

Families in which attitude transference was strongest held similar religious preferences with the majority of respondents being protestant.

In politics the majority of family sets had listed themselves as "conservative." If there was a difference in political views in these families it was most often the daughter who saw herself as a liberal. However, over-all, these family sets placed themselves on the conservative end of the political spectrum.

The income level of the families with closest attitudes was of great diversity, but in general falling between the $5,000 to $10,000/year and $10,000 to $15,000/year categories. Grandmothers incomes most often were lower than that of mothers and daughters.

Education level, like income, was somewhat diverse among family members. Approximately one-half of the families had the same educational level - high school level. The other half of these families had greater diversity - from grandmothers with no formal education to granddaughters with a college degree in the same set.

Family Sets - Amount of Contact and Similarity of Attitude

The family sets in which all members had the greatest agreement of attitudes appear to have more contact with each other than the family sets with a great diversity of attitudes.

The contact with the mother was normally on a daily to weekly basis. The greatest amount of contact was with the daughter and her mother, and then between the mother and her mother (the grandmother). These contacts were on a daily to weekly basis. The contact between the daughter and grandmother, however, was on a weekly to monthly basis.

It, therefore, appears that those families that have the most contact with each other produce similar attitudes or those family members with similar attitudes have more contact.

Family Sets - Rating of Relationship and Similarity Attitudes

In the familial sets in which attitude transference was strongest - the relationships were rated strong. Those sets whose attitudes were less similar tended to categorize their relationships less positively.

The relationships between mother and daughter were closest - with daughters comfortable confiding in their mothers about <u>most</u> things and comfortable about confiding in their grandmothers about <u>some</u> things.

An interesting aspect about the ratings of relationships was that in many instances, while the daughter was living at home the relationship was rated less positively. For the most part, relationships that were categorized as "distant" or "comfortable about confiding in her about <u>some</u> things" improved in their present assessment of the relationship to "comfortable about confiding about <u>most</u> things."

VII. Conclusion

"Continuity from generation to generation is essential for the maintenance of group life" (Aldous and Hill, 1964). The family has been, and may be today, the chief socializing agent for attitude formation.

In this study we have found a great amount of attitude transference. The attitudes in which there was the least diversity was the area of religion. This correlates with Fisher's study Relationships Among Family Members (1948) in which she maintains that religious attitudes are resistant to change due to early consolidation. In addition, these institutions tend to be strong foundations in the presence of confusing changes.

The data from this study seem to indicate however, that not all attitudes transfer as greatly as religion does. In fact, there are some attitudinal changes even in the relatively isolated rural families where we might expect social cohesion to be strongest, and hence, attitudinal transference to be equally strong. The major differences among the generations were in the area of male/female relationships. There were some dissimilarities in parenting attitudes,

Fisher maintains that when attitudinal differences exist, it is the result of changing pressures from the social environment or a change in the total pattern of the environment. The environment in rural Nebraska has not changed significantly in the areas of male/female relationships hence, the change in attitudes between generations must come from some outside influence - the media, education and other social forces.

The changing ideas about parenting may be due to: 1) the acceptance of children as individual persons in their own right and 2) to parents viewing themselves as helpers instead of authoritarian figures.

There were no major differences in the self concept/self-potential area. This may be due to people developing a self concept related to their cultural heritage. G. H. Mead (1934) states that "the self exists only in relation to the selves of

the other members of the social group and the structure of self reflects or expresses the general behavior pattern of the social group to which it belongs." Hence, we have one-quarter of grandmothers, mothers and daughters who see themselves as having little leadership ability and being relatively unassertive. Society in general sees women this way. On the other hand, nearly all women saw themselves as friendly and sensitive - traditional female traits. People live up to their expectations. Society and families must take responsibility to enhance women's views that they can be effective leaders, and that grandmothers are attractive in spite of their age, that women have the potential to be competent in a variety of jobs.

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THREE GENERATIONAL STUDY OF NEBRASKA PANHANDLE WOMEN

INSTRUCTIONS: Please check the appropriate box that pertains to you.

Age:
- Below 18 ☐
- 19 - 30 ☐
- 31 - 40 ☐
- 41 - 50 ☐
- 51 - 60 ☐
- 61 - 70 ☐
- 71 Above ☐

Educational Level:
- No Formal Education ☐
- Less Than 8th Grade ☐
- High School ☐
- Some College ☐
- College Degree ☐
- Advanced Degree(s) ☐
- Other (Example Technical School) ☐

How many years have you lived in Nebraska?
- Less than 10 ☐
- 11 - 25 ☐
- 26 - 50 ☐
- 51 and Over ☐

Occupation: Self:

- Farmer or Rancher ☐
- Homemaker ☐
- Professional ☐
- Skilled Laborer Trained) ☐
- Student ☐
- Labor (Untrained) ☐
- Other ☐

Spouse: (If married)

- Farmer or Rancher ☐
- Homemaker ☐
- Professional ☐
- Skilled Laborer (Trained) ☐
- Student ☐
- Labor (Untrained) ☐
- Other ☐

If you are presently employed, for how many years?

- Less than 5 ☐
- 6 - 10 ☐
- 11 - 25 ☐
- 26 - 50 ☐
- 51 and Over ☐

If you have children did (do) you work while raising them?

- No ☐
- Yes-Part time ☐
- Yes-Full time ☐

Martial Status:

- Single ☐
- Divorced ☐
- Separated ☐
- Married ☐
- Widowed ☐

If married or have been married, for how many years?

- Less than 5 ☐
- 6 - 10 ☐
- 11 - 25 ☐
- 26 - 50 ☐
- 51 and Over ☐

Number of children:
- None ☐
- 1 - 2 ☐
- 3 - 5 ☐
- 6 - 8 ☐
- Over 8 ☐

Religion:
- Protestant ☐
- Catholic ☐
- Morman ☐
- Seventh Day Adventist ☐
- Other ☐
- None ☐

How often do you attend church?
- Weekly ☐
- Monthly ☐
- Seldom ☐
- Never ☐

Politics:

In general, politically I see myself as:
- Liberal ☐
- Conservative ☐

How do you spend the majority of your leisure time?
- Watching television ☐
- Outdoor activities ☐
- Hobbies ☐
- Reading ☐
- Other ☐

Family Income:

- Less than $5,000/year ☐
- $5,000 to $10,000/year ☐
- $10,000 to $15,000/year ☐
- $15,000 to $25,000/year ☐
- Over $25,000/year ☐
- Income Fluctuates ☐
- I don't know ☐

PAST:

Up until the time you moved out of your parents' household, how would you categorize your relationsup with your mother?

- Comfortable confiding in her about most things ☐
- Comfortable confiding in her about some things ☐
- Rarely confided ☐
- Distant ☐

Up until the time you moved out of your parents' household, how would you categorize your relationship with your grandmother (your mother's mother)?

- Comfortable confiding in her about most things ☐
- Comfortable confiding in her about some things ☐
- Rarely confided ☐
- Distant ☐
- Was Not Living ☐

How frequently did you communicate with your grandmother (your mother's mother)?

- Lived with her ☐
- Daily ☐
- Weekly ☐
- Monthly ☐
- Yearly ☐
- Other ☐
- None - Not Living ☐

PRESENT:

Frequency of present contact with your mother:

- I live with her ☐
- Daily ☐
- Weekly ☐
- Monthly ☐
- Yearly ☐
- Not Living ☐

Type of contact most frequently used:

- Telephone ☐
- Person to Person ☐
- Letters ☐
- Other ☐

If you have contact with your mother, how would you categorize your relationship with her?

- Comfortable confiding in her about most things ☐
- Comfortable confiding in her about some things ☐
- Rarely confide ☐
- Distant ☐

Frequency of present contact with your grandmother (your mother's mother):

- I live with her ☐
- Daily ☐
- Weekly ☐
- Monthly ☐
- Yearly ☐
- Not Living ☐

Type of contact most frequently used:

- Telephone ☐
- Person to Person ☐
- Letters ☐
- Other ☐

If you have contact with your grandmother (your mother's mother), how would you categorize your relationship with her?

- Comfortable confiding in her about most things ☐
- Comfortable confiding in her about some things ☐
- Rarely confide ☐
- Distant ☐

Please answer the following questions even if your mother and grandmother are not presently living.

List three (3) of your views that are most like your mother's:

1.

2.

3.

List three (3) of your views that are least like your mother's:

1.

2.

3.

List three (3) of your views that are most like your grandmother's (your mother's mother):

1.

2.

3.

List three (3) of your views that are least like your grandmother's (your mother's mother):

1.

2.

Three Generation Study

of

Rural Nebraska Women

Agree Strongly	Agree Somewhat	Disagree Somewhat	Disagree Strongly	Please check the appropriate box for each statement. For example: If you feel strongly the statement is true you would mark agree strongly.
				1. I believe that heaven and hell exist after life.
				2. The unwed mother is morally a greater failure than the unwed father.
				3. I am competent for many jobs.
				4. If a man and woman are equally qualified for a job, the family man should be hired before the single woman.
				5. A religious upbringing is an important part of child rearing.
				6. Most women improve their looks wearing make-up.
				7. I have potential to be competent for many jobs.
				8. Women are more emotional than men and therefore think less clearly.
				9. A mother should place her children's needs before her own.
				10. I see myself as successful in life.
				11. I believe a woman should honor and obey her husband.
				12. If qualified, I would like to see the next member of the U.S. Supreme Court be a woman.
				13. I would prefer to work with women rather than men.
				14. Once a child has entered elemantary school it is alright to challenge a parent's decision.
				15. It is up to children to earn the trust of their parents.

Agree Strongly	Agree Somewhat	Disagree Somewhat	Disagree Strongly	
				16. I am a creative and original person.
				17. I believe women to be generally less sexual and passionate than men.
				18. I do not see a need for the Equal Rights Amendment.
				19. A woman's job is to support her husband in his work.
				20. I see myself as having the potential to be successful in life.
				21. I receive more emotional support from men than women.
				22. Women live under unfair social and legal restrictions.
				23. I have the potential to be a creative and original person.
				24. Some equality in marriage is a good thing, but the husband should have the main say-so.
				25. I am an intelligent person.
				26. It is alright for a woman to break a date with a woman in order to spend time with a man.
				27. I feel more attractive when I wear make-up.
				28. Much of my strength comes from believing in God.
				29. Women can run most businesses as well as men.
				30. It is a reflection on a husband's manhood if his wife works.

Agree Strongly	Agree Somewhat	Disagree Somewhat	Disagree Strongly	
				31. Women have an easier life than men.
				32. Making mistakes is an important part of learning.
				33. I have the potential to be an intelligent person.
				34. A well behaved child is a sign of successful parenting.
				35. Children will lose respect for their parents if the parents admit to making mistakes.
				36. A woman who does not shave her body hair (legs, underarms) is not well-groomed.
				37. I feel uncomfortable with myself if I do not attend church regularly - at least once a month.
				38. It is natural for women to compete for male attention.
				39. I handle personal problems well.
				40. A parent needs to earn a child's respect and trust.
				41. Religion has had a significant effect on my present day values.
				42. A woman does not raise her voice when angry.
				43. A woman who chooses to be a housewife and mother may also be a feminist.
				44. It is natural for the man to be the protector and the woman to be the protected one.
				45. A man can understand me as well as another woman.

Agree Strongly	Agree Somewhat	Disagree Somewhat	Disagree Strongly	
				46. I have the potential to handle personal problems well.
				47. I would feel comfortable with a female boss.
				48. Children deserve the respect of their parents.
				49. I would not marry a person whose religious beliefs were not similar to mine.
				50. A working mother cannot have as close a relationship with her child as a full-time homemaker.

1. Mark each item with an X placing yourself between 1 and 5 on the scale. Mark each category as you see yourself presently, and what you believe your potential to be.

2. For Example: If you see yourself presently as unattractive you would mark 5; if you see your potential as being very attractive mark 1 in the potential column.

3. Sample: ATTRACTIVE

	HIGH 1	2	3	4	LOW 5
Present					X
My Potential	X				

		HIGH 1	2	3	4	LOW 5
1. ATTRACTIVE	Present					
	My Potential					
2. INTELLIGENT	Present					
	My Potential					
3. CREATIVE & ORIGINAL	Present					
	My Potential					
4. SUCCESSFUL IN LIFE	Present					
	My Potential					
5. COMPETENT FOR MANY JOBS	Present					
	My Potential					
6. FRIENDLY	Present					
	My Potential					
7. RESPONSIBLE	Present					
	My Potential					
8. SOCIALLY AT EASE	Present					
	My Potential					
9. HAPPY	Present					
	My Potential					
10. CALM	Present					
	My Potential					
11. SELF CONFIDENT	Present					
	My Potential					
12. HANDLE PERSONAL PROBLEMS	Present					
	My Potential					
13. SENSITIVE	Present					
	My Potential					
14. ASSERTIVE	Present					
	My Potential					
15. INDEPENDENT	Present					
	My Potential					
16. LEADER	Present					
	My Potential					

Three Generation Study
of
Rural Nebraska Women

Agree Strongly	Agree Somewhat	Disagree Somewhat	Disagree Strongly	Please check the appropriate box for each statement. For example: If you feel strongly the statement is true you would mark agree strongly.	
60	12	0	2	1. I believe that heaven and hell exist after life.	5
5	18	18	32	2. The unwed mother is morally a greater failure than the unwed father.	6
19	28	11	9	3. I am competent for many jobs.	12
33	24	11	5	4. If a man and woman are equally qualified for a job, the family man should be hired before the single woman.	6
68	3	1	3	5. A religious upbringing is an important part of child rearing.	4
34	30	8	3	6. Most women improve their looks wearing make-up.	4
18	25	16	9	7. I have potential to be competent for many jobs.	11
11	27	13	22	8. Women are more emotional than men and therefore think less clearly.	6
34	30	8	3	9. A mother should place her children's needs before her own.	4
34	34	3	1	10. I see myself as successful in life.	7
24	29	12	7	11. I believe a woman should honor and obey her husband.	7
24	24	10	14	12. If qualified, I would like to see the next member of the U.S. Supreme Court be a woman.	7
23	24	21	4	13. I would prefer to work with women rather than men.	7
7	25	23	15	14. Once a child has entered elementary school it is alright to challenge a parent's decision.	9
41	24	4	6	15. It is up to children to earn the trust of their parents.	4

Agree Strongly	Agree Somewhat	Disagree Somewhat	Disagree Strongly		
22	27	13	7	16. I am a creative and original person.	10
16	25	18	11	17. I believe women to be generally less sexual and passionate than men.	9
16	28	17	11	18. I do not see a need for the Equal Rights Amendment.	7
44	19	4	5	19. A woman's job is to support her husband in his work.	7
30	30	3	5	20. I see myself as having the potential to be successful in life.	11
7	15	31	17	21. I receive more emotional support from men than women.	9
15	17	24	13	22. Women live under unfair social and legal restrictions.	10
22	22	14	8	23. I have the potential to be a creative and original person.	13
27	20	16	7	24. Some equality in marriage is a good thing, but the husband should have the main say-so.	9
25	36	3	3	25. I am an intelligent person.	12
10	16	19	28	26. It is alright for a woman to break a date with a woman in order to spend time with a man.	6
33	18	7	11	27. I feel more attractive when I wear make-up.	9
64	7	1	2	28. Much of my strength comes from believing in God.	5
21	35	15	3	29. Women can run most businesses as well as men.	5
4	13	14	41	30. It is a reflection on a husband's manhood if his wife works.	7

Agree Strongly	Agree Somewhat	Disagree Somewhat	Disagree Strongly		
4	10	26	32	31. Women have an easier life than men.	7
55	16	2	1	32. Making mistakes is an important part of learning.	5
36	21	5	3	33. I have the potential to be an intelligent person.	14
38	24	4	5	34. A well behaved child is a sign of successful parenting.	8
7	13	22	29	35. Children will lose respect for their parents if the parents admit to making mistakes.	8
22	17	21	10	36. A woman who does not shave her body hair (legs, underarms) is not well-groomed.	9
44	11	10	7	37. I feel uncomfortable with myself if I do not attend church regularly - at least once a month.	7
23	30	6	9	38. It is natural for women to compete for male attention.	11
32	27	10	2	39. I handle personal problems well.	8
55	17	2	1	40. A parent needs to earn a child's respect and trust.	4
53	16	2	2	41. Religion has had a significant effect on my present day values.	6
12	21	25	13	42. A woman does not raise her voice when angry.	8
32	28	6	6	43. A woman who chooses to be a housewife and mother may also be a feminist.	7
50	18	4	2	44. It is natural for the man to be the protector and the woman to be the protected one.	5
28	29	9	6	45. A man can understand me as well as another woman.	7

Agree Strongly	Agree Somewhat	Disagree Somewhat	Disagree Strongly		
27	38	3	2	46. I have the potential to handle personal problems well.	0
41	22	3	3	47. I would feel comfortable with a female boss.	10
60	9	2	2	48. Children deserve the respect of their parents.	6
17	21	17	16	49. I would not marry a person whose religious beliefs were not similar to mine.	8
26	21	6	20	50. A working mother cannot have as close a relationship with her child as a full-time homemaker.	6

Mother

Three Generation Study

of

Rural Nebraska Women

Agree Strongly	Agree Somewhat	Disagree Somewhat	Disagree Strongly	Please check the appropriate box for each statement. For example: If you feel strongly the statement is true you would mark agree strongly.	
58	14	1	3	1. I believe that heaven and hell exist after life.	3
8	10	12	49	2. The unwed mother is morally a greater failure than the unwed father.	0
52	19	6	2	3. I am competent for many jobs.	0
37	25	8	9	4. If a man and woman are equally qualified for a job, the family man should be hired before the single woman.	0
65	11	2	0	5. A religious upbringing is an important part of child rearing.	1
29	41	6	3	6. Most women improve their looks wearing make-up.	0
48	16	5	2	7. I have potential to be competent for many jobs.	8
10	25	14	30	8. Women are more emotional than men and therefore think less clearly.	0
37	22	18	1	9. A mother should place her children's needs before her own.	1
47	26	4	2	10. I see myself as successful in life.	0
25	34	10	7	11. I believe a woman should honor and obey her husband.	3
20	27	16	13	12. If qualified, I would like to see the next member of the U.S. Supreme Court be a woman.	3
14	18	33	11	13. I would prefer to work with women rather than men.	3
11	14	20	33	14. Once a child has entered elementary school it is alright to challenge a parent's decision.	1
25	30	9	13	15. It is up to children to earn the trust of their parents.	2

Agree Strongly	Agree Somewhat	Disagree Somewhat	Disagree Strongly		
26	41	9	3	16. I am a creative and original person.	0
8	24	20	26	17. I believe women to be generally less sexual and passionate than men.	1
17	24	17	13	18. I do not see a need for the Equal Rights Amendment.	8
44	24	6	4	19. A woman's job is to support her husband in his work.	1
47	23	3	2	20. I see myself as having the potential to be successful in life.	4
8	22	33	14	21. I receive more emotional support from men than women.	2
6	25	31	16	22. Women live under unfair social and legal restrictions.	1
33	37	4	5	23. I have the potential to be a creative and original person.	0
24	16	24	15	24. Some equality in marriage is a good thing, but the husband should have the main say-so.	0
45	29	3	1	25. I am an intelligent person.	1
4	9	34	28	26. It is alright for a woman to break a date with a woman in order to spend time with a man.	4
36	22	5	15	27. I feel more attractive when I wear make-up.	0
57	19	2	0	28. Much of my strength comes from believing in God.	1
33	26	17	3	29. Women can run most businesses as well as men.	0
9	6	8	56	30. It is a reflection on a husband's manhood if his wife works.	0

Agree Strongly	Agree Somewhat	Disagree Somewhat	Disagree Strongly		
7	8	13	48	31. Women have an easier life than men.	3
53	18	5	1	32. Making mistakes is an important part of learning.	2
44	28	1	0	33. I have the potential to be an intelligent person.	6
21	38	14	3	34. A well behaved child is a sign of successful parenting.	3
3	1	20	52	35. Children will lose respect for their parents if the parents admit to making mistakes.	3
35	18	9	14	36. A woman who does not shave her body hair (legs, underarms) is not well-groomed.	3
34	17	16	9	37. I feel uncomfortable with myself if I do not attend church regularly - at least once a month.	3
16	38	16	4	38. It is natural for women to compete for male attention.	5
29	42	5	0	39. I handle personal problems well.	3
51	19	5	1	40. A parent needs to earn a child's respect and trust.	3
57	13	4	2	41. Religion has had a significant effect on my present day values.	3
3	10	31	30	42. A woman does not raise her voice when angry.	5
38	24	8	4	43. A woman who chooses to be a housewife and mother may also be a feminist.	5
33	30	8	5	44. It is natural for the man to be the protector and the woman to be the protected one.	3
18	35	16	7	45. A man can understand me as well as another woman.	3

Agree Strongly	Agree Somewhat	Disagree Somewhat	Disagree Strongly		
30	39	8	0	46. I have the potential to handle personal problems well.	2
48	22	1	5	47. I would feel comfortable with a female boss.	3
61	12	3	1	48. Children deserve the respect of their parents.	2
22	17	23	15	49. I would not marry a person whose religious beliefs were not similar to mine.	2
14	11	17	34	50. A working mother cannot have as close a relationship with her child as a full-time homemaker.	3

Daughter

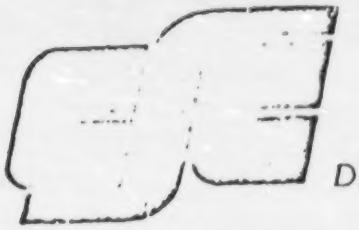
Three Generation Study of Rural Nebraska Women

Agree Strongly	Agree Somewhat	Disagree Somewhat	Disagree Strongly	Please check the appropriate box for each statement. For example: If you feel strongly the statement is true you would mark agree strongly.	
56	19	1	3	1. I believe that heaven and hell exist after life.	0
2	6	12	59	2. The unwed mother is morally a greater failure than the unwed father.	0
30	43	2	2	3. I am competent for many jobs.	2
14	29	19	17	4. If a man and woman are equally qualified for a job, the family man should be hired before the single woman.	0
45	27	6	1	5. A religious upbringing is an important part of child rearing.	0
23	43	10	3	6. Most women improve their looks wearing make-up.	0
44	33	0	1	7. I have potential to be competent for many jobs.	1
2	21	21	34	8. Women are more emotional than men and therefore think less clearly.	1
24	36	12	7	9. A mother should place her children's needs before her own.	0
34	38	3	3	10. I see myself as successful in life.	1
28	33	13	5	11. I believe a woman should honor and obey her husband.	0
24	34	14	5	12. If qualified, I would like to see the next member of the U.S. Supreme Court be a woman.	2
6	21	43	9	13. I would prefer to work with women rather than men.	0
5	10	29	34	14. Once a child has entered elementary school it is alright to challenge a parent's decision.	1
21	24	18	16	15. It is up to children to earn the trust of their parents.	0

Agree Strongly	Agree Somewhat	Disagree Somewhat	Disagree Strongly		
23	42	10	2	16. I am a creative and original person.	2
2	17	27	31	17. I believe women to be generally less sexual and passionate than men.	2
7	18	32	19	18. I do not see a need for the Equal Rights Amendment.	3
29	21	13	13	19. A woman's job is to support her husband in his work.	3
47	29	0	1	20. I see myself as having the potential to be successful in life.	2
8	25	34	10	21. I receive more emotional support from men than women.	2
11	24	27	15	22. Women live under unfair social and legal restrictions.	2
37	35	4	1	23. I have the potential to be a creative and original person.	2
21	18	18	20	24. Some equality in marriage is a good thing, but the husband should have the main say-so.	2
41	34	2	0	25. I am an intelligent person.	2
6	20	34	17	26. It is alright for a woman to break a date with a woman in order to spend time with a man.	2
35	32	4	7	27. I feel more attractive when I wear make-up.	1
42	26	9	0	28. Much of my strength comes from believing in God.	2
39	27	9	2	29. Women can run most businesses as well as men.	2
7	8	19	49	30. It is a reflection on a husband's manhood if his wife works.	2

Agree Strongly	Agree Somewhat	Disagree Somewhat	Disagree Strongly		
4	11	22	38	31. Women have an easier life than men.	4
59	15	2	0	32. Making mistakes is an important part of learning.	3
45	29	1	0	33. I have the potential to be an intelligent person.	4
21	36	11	7	34. A well behaved child is a sign of successful parenting.	4
5	2	10	58	35. Children will lose respect for their parents if the parents admit to making mistakes.	3
31	26	9	10	36. A woman who does not shave her body hair (legs, underarms) is not well-groomed.	3
32	12	20	11	37. I feel uncomfortable with myself if I do not attend church regularly - at least once a month.	4
22	42	8	3	38. It is natural for women to compete for male attention.	4
13	48	13	2	39. I handle personal problems well.	3
39	24	8	5	40. A parent needs to earn a child's respect and trust.	3
46	22	6	1	41. Religion has had a significant effect on my present day values.	4
5	6	21	43	42. A woman does not raise her voice when angry.	4
33	25	12	4	43. A woman who chooses to be a housewife and mother may also be a feminist.	3
30	30	9	6	44. It is natural for the man to be the protector and the woman to be the protected one.	4
19	35	18	3	45. A man can understand me as well as another woman.	4

Agree Strongly	Agree Somewhat	Disagree Somewhat	Disagree Strongly		
34	37	4	1	46. I have the potential to handle personal problems well.	3
41	27	6	3	47. I would feel comfortable with a female boss.	2
57	16	3	1	48. Children deserve the respect of their parents.	2
19	20	20	17	49. I would not marry a person whose religious beliefs were not similar to mine.	3
15	16	18	28	50. A working mother cannot have as close a relationship with her child as a full-time homemaker.	2



DIVISION OF THE SOCIAL SCIENCES

November 27, 1979

Dear Participant:

We are a research team at Chadron State College studying attitudes of western Nebraska women. We feel that you, as part of a three generational set of women, are unique. We feel it is time for western Nebraska women to receive some recognition.

We have enclosed a questionnaire we would like you to complete. It is not a test but rather a series of questions to (find out) your attitudes on a variety of topics. Please do not compare or check answers with anyone; this is not a test. The forms will take about 15-30 minutes to complete. It is very important that you complete your questionnaire because without your form, the forms of the other two members in your family can not be used.

We ask that you do not put your name on the questionnaire. Your answers will be kept confidential. When writing up the results of the study we will not use names.

Please complete the forms by December 5th and return them in the enclosed self-addressed envelope.

If you have any questions please feel free to call us.

We thank you in advance for your time and effort. We will attempt to inform you of the results of this study at a future date.

Sincerely,

Jackie Vezina

Jackie Vezina
Social Science Department
(308) 432-4451 Ext. 275 (Work)
(308) 432-5031 (Home)

Kathleen Allen
Research Assistant
(308) 432-3243 (Home

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NEWS from

OFFICE OF INFORMATION

CHADRON STATE COLLEGE
CHADRON, NEBRASKA 69337
TELEPHONE 308 432--4451 ext. 212

Appendix D

June 6, 1979

A social work instructor at Chadron State College is searching for families with three generations of women living in Dawes County to help with a research project.

Jacqueline Vezina said she is studying attitude transference among women, and would like to interview grandmothers, mothers and daughters who live in the county. The third member of the family should be at least 20 years old, Vezina said.

Those who would like to participate in the project, which is being funded by the CSC Research Institute, may call Vezina at 432-4451, extension 275, or Kathleen Allen, a research assistant, at 432-3243.

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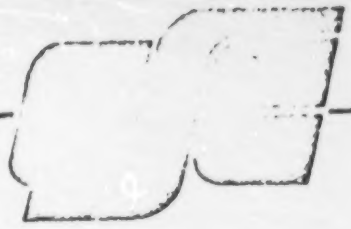

DIVISION OF THE SOCIAL SCIENCES

July 12, 1979

Ms. Jacqueline Pauli Vezina
Director, Social Work Department
Chadron State College
Chadron, Ne. 69337

Subject: Three Generational Study of Women in Dawes County

This is to acquaint you with a study being conducted in our local area on three generations of women. The project is being funded by the Research Institute of Chadron State College and is being conducted by Jacqueline Pauli Vezina.

Most research on women has been conducted in urban areas-this study will be focusing on rural women and their attitudes towards a variety of topics. We think it is timely because rural women need recognition also. In addition, this study will look at three generations-grandmothers, mothers and daughters. Because three generational families are rare and special, we are soliciting your help in locating these types of families in Dawes County (or closely surrounding area).

If you know of anyone who is a member of a three generational family, we would greatly appreciate your helping us identify such persons. The daughter should be at least 18 and the grandmother coherent. It would also be very helpful if you could talk to people you know about this-perhaps they could also indentify families.

The procedure we will follow will be to contact the family members and if they agree to participate in the study, we will personally interview them with a simple questionnaire. The interviewing will take place in the fall. The questionnaires will be coded to insure anonymity.

Thank you very much for any help you can give concerning this matter.

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CHADRON STATE COLLEGE 308/432-6451 Chadron, Nebraska 69337